

**CIVILIZING PEOPLE TO LOVE AL-QUR'AN
IN THE COMMUNITY OF "ONE DAY ONE JUZ (ODOJ)" CILACAP**



THESIS

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ABSTRACT

In the modern era that technology and science have been sophisticated, the people should on guard to themselves. Many people that forget about the requirement of spirituality elements. They easily influence the negative of developing science and technology that having an affect on their habit. They are far away to read and learn al-Qur'an. One of the solution in order that the people will not be fallen down to the badness is by interacting with al-Qur'an. As Muslim society must close with Allah and interact with al-Qur'an as the base of Muslim. The community of "One Day One Juz (ODOJ)" Cilacap is the community that holds many activities to love al-Qur'an. This community has high appreciated in learning al-Qur'an in Cilacap society.

The purpose of this research is to explain, understand, know and describe about educational model that based on the some characteristics, goal, process, are used in the civilizing people to love al-Qur'an in the community of ODOJ Cilacap.

The kind of this research is field research and belongs to descriptive research. The subject of this research are the manager, member and volunteer of the community of ODOJ Cilacap. The object of this research is the civilizing people to love al-Qur'an. All data is received through observation, interview, and documentation.

The finding of this research shows that the educational model of the community of ODOJ Cilacap has two programs are online and offline. There are held by habit, give advise, give motivation, modelling, and controlling. Those the new system in learning al-Qur'an in the era digital to optimize the technology science to motivate the society have the spirit of religious and social that covered by the community of ODOJ Cilacap.

Keyword: *Civilizing, Love to Al-Qur'an, Community*

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CHAPTER I

INTRODUCTION

A. Background of The Problem

Culture is the nation's identity that must be preserved its existence. A civilized nation would be seen if the people have good habits and hold on they cultures. Social human beings will always interacting with other creature. Thus, their sense and behaviour will be shaping up the culture of environment. Culture in Indonesia based on principles contained in Pancasila. It was decision of Indonesia that Pancasila are the foundation of state, the state philosophy, and ideology of Indonesia. That principles are the principle of divinity, the principle of justice and civilized humanity, the principle of unity of the nation, the principle of democracy, and the principle of social justice.¹ The fifth of principles are very important for human living in socialization process of society.

Based on "The Pew Forum on Religion and Public Life" in 2010, Indonesia is the largest Muslim country in the world. Al-Qur'an is the basis and guidelines for Muslim all over the world. Al-Qur'an is the holy book of God which contains the words of His, which was given to cover the apostles and prophet Muhammad SAW.²

Al-Qur'an was describes –from the stories of the messengers that the apostles were all proponents of monotheism and polytheism opponents who

¹ Supartono W., *Ilmu Budaya Dasar*, (Bogor Selatan: Ghalia Indonesia, 2004), p. 44.

² Yusuf Al-Qaradhawi, *Berinteraksi Dengan Al-Qur'an*, (Jakarta: Gema Insani Press, 2001), p. 25.

have destructives mind of their lives.³ Therefore, al-Qur'an has verses about the propriety of Prophet and God, with come out on top, describes al-Qur'an verses, and the goodness of witness scholar scribe. The history and cases have proven that all of laws in al-Quran is creates the goodness and useful for humans. In fact, today the Muslim are getting away with al-Qur'an, along with the frequent confusion made by some people in understanding and interpretation of al-Qur'an, whereas every Muslim has obligation for interacting by reading, listening, memorizing, understanding, and interpret of al-Qur'an.⁴ Hazardz which faced by humans as a result of the advancement of science and technology, and human inadvertence in realizing the weaknesses that make it forget the element of spirituality in their self.⁵

The 21th century is called the era of globalization has been faced to the advancement of science and technology. Advances of technology produce the transportation tools and modern communications that make the people more to communication in this world easily and quickly. If the Muslim can not control and filter the western culture and advanced facilities who more and more influence of globalization over time will be destroy the Islamic values Muslim's lives.

Al-Qur'an is a guide for every Muslim. Read it becomes a thing to be done, so that every Muslim to know the truth. Not just read, analyze and practice is the key to salvation in this world and hereafter. As Muslim are

³ Yusuf Al-Qaradhawi, *Berinteraksi...*, p. 74.

⁴ Yusuf Al-Qaradhawi, *Berinteraksi...*, p. 75.

⁵ M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1994), p. 235.

obliged to interact with al-Qur'an to understand and interpreting, reading, listening and ponder. Al Quran invites to create a human world to know each other and not to isolate their self, forgiving each other, as well as to cooperate in goodness and piety, not in evil and hostility. Muslim are obliged to treat the al-Qur'an as well: to memorize and remember, read and listen to, and interpretation and ponder.⁶

The first, Muslim intellectuals are required to constantly study the Holy Book in order to practice and describe its values are of a general nature to be drawn from their clues that can be donated or taught to the public, the nation and the state, which is always evolving, changing and increasing needs. Secondly, they are also required to continue to observe the verses of God in the universe, both in human beings individually or in groups, as well as observing natural phenomena.⁷

Humans as social beings must communicate and interact with others to improve their personal capacities in the community. To organize people needed a container to survive. Organizations and communities be one alternative to improve the quality of individual and group. Organizations that effectively have an internal culture that reinforces for excellent quality. Culture means a system of values and a shared belief that generate behavioral norms, values (what is important) and beliefs (how the way to do) interact raises the norm (what we have to do something).⁸

⁶ Yusuf Al-Qaradhawi, *Berinteraksi...*, p. 14.

⁷ M. Quraish Shihab, *Membumikan Al-Qur'an...*, p. 390.

⁸ Imam Moedjiono, *Kepemimpinan dan Keorganisasian*, (Yogyakarta: UII Press, 2002), p. 141.

Positive activities and preserve the values of Islam being responsible for all Muslim. Love for the Qur'an and practice it is a reflection of Muslim who have good attitude. Civilizing people to reading al-Qur'an everyday for Muslim from various society is the vision of the community of One Day One Juz (ODOJ) Cilacap. Built a tradition of grounding al-Quran be the spirit of this community. Social media used for increasingly sophisticated utilized in order to closer to Allah. Those for invite the community to progressing to love al-Qur'an. By reading (recitations), listening, study and practice the verses of the al-Qur'an is a form of love to al-Quran. The formation of the community will move sparked a passion for achieving the same goal, to strengthen brotherhood Islamic and silaturrahmi between communities. Muslim brotherhood will deliver humans to concrete results in the real life.

Based on the background, researcher are interested in studying and discussing more about the civilizing people to love al-Qur'an in the community of ODOJ Cilacap by the reason, (1) as Muslim have to civilize of Qur'an that actually required to keep and maintain the practice –implement the contained of al-Qur'an in the era globalization is growing, which as long as researcher know there has been no previous similar studies, (2) researchers aim to give the sense that al-Qur'an as a holy book that serves as a guideline and guidance Muslims should be maintained and practiced through the work by continuous positive activities within the community, (3) the results of this study are expected to contribute to the whole society-particularly Muslim- that proof of love for the al-Qur'an more easily be carried out through the

habits and positive activities facilitated by a community or organization to increasing of passionate love to the al-Qur'an.

B. Operational Definition

To avoid misunderstanding about the title, the researcher will be explain the definition contained in the title of thesis, are :

1. Civilizing people to love al-Qur'an

The word 'civilizing' comes from the word 'culture', which means love, intention, and feel.⁹ Culture is the result of cultivation of human creativity.¹⁰ According E.B. Tylor in the book of *Social and Cultural Association*, culture is a complex whole which includes knowledge, belief, art, morals, science, law, customs and other capabilities and habits acquired by man as a member of society.¹¹ Get the prefix of *pe-* and the suffix of *-an*, so the meaning is process. So the familiarization can be defined as the process of making something custom or habit made for humans as members of society.

Love is really like the feel (to) or compassion (for), or the feel very love or very interested to it.¹² While the al-Qur'an is the word of God that revealed to the Prophet Muhammad that its recitation is a way of

⁹ Elly M. Setiadi, dkk., *Ilmu Sosial dan Budaya Dasar*, (Jakarta: Kencana, 2006), p. 27.

¹⁰ M. Rofiek, *Ilmu Sosial dan Budaya Dasar*, (Yogyakarta: CV Aswaja Pressindo, 2014), p. 7.

¹¹ Elly M. Setiadi, dkk., *Ilmu Sosial...*, p. 8.

¹² Supartono, *Ilmu Budaya Dasar*, (Bogor Selatan: Ghalia Indonesia, 2004), p. 49.

worship.¹³ Al-Qur'an teach the progression of religion by the process of study.¹⁴

2. Community of ODOJ Cilacap

Community of ODOJ Cilacap is association of people that civilize the al-Quran in society. The community of ODOJ Cilacap has two programs are online and offline programs. Online is the activities that the members active in social media through the application WhatsApp¹⁵, BlackBerry Messenger (BBM)¹⁶, Facebook, Website, for the broadcast of religious knowledge, and report *tilawah* in each group WA. For online group, the members are not just Cilacap people, but mix of the members of ODOJ (ODOJer) from various regions. In online groups, they have to finish for read al-Quran every day a Juz. Offline program are the people can meet to held some activities to develop the quality of the society in reading, understanding and practice of Islamic values through the al-Qur'an.¹⁷

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¹³ Manna' Khalil Al-Qattan, *Studi Ilmu-Ilmu Al-Qur'an*, (Surabaya, Litera AntarNusa, 2002. p. 17.

¹⁴ Afzalur Rahman, *Al-Qur'an Sumber Ilmu Pengetahuan*, (Jakarta: PT Rineka Cipta, 1992), p. 39.

¹⁵ WhatsApp (WA) is the cellular messages application lint as platform that used to canged of message, picture, audio, and video. The superiority is can be making group. The facility of group chatting can be useful for organization to interaction, such as share the information, broadcast, and give working command.

¹⁶ Black Berry Messenger (BBM) are the cellular messages application lint as platform that used to canged of message, picture, audio, and video. The superiority is can be making group. The facility of group chatting can be useful for organization to interaction, such as share the information, broadcast, and give working command.

¹⁷ Interview with Ali Romadhon Songlap on January, 17th 2016.

Thus, the researcher conclude that the civilizing to love al-Qur'an in the community of ODOJ Cilacap is the some models of education and the process of study to love al-Qur'an in the community of ODOJ Cilacap.

C. Problem Statement

Based on the background, this research tries to describe what the educational model of civilizing people to love al-Qur'an in the community of ODOJ Cilacap. This research derives into three generalisation question, are:

1. What is the characteristics in the community of ODOJ Cilacap ?
2. What is the goal of civilizing people to love al-Qur'an in the community of ODOJ Cilacap?
3. How is the process in civilizing people to love al-Qur'an in the community of ODOJ Cilacap?

D. Objectives and Significance of the Research

The objectives and significance of this research are :

1. Objectives

To describe and know clearly about:

- a. The goal of civilizing people to love al-Qur'an in the community of ODOJ Cilacap.
- b. The characteristics in the community of ODOJ Cilacap.
- c. The process of the civilizing people to love al-Qur'an in the community of ODOJ Cilacap.

2. Significances

- a. Academically, can be used as a comparison for information and further studies are similar, especially on the civilizing to love al-Qur'an.
- b. Can be used as a contribution to the treasures of science and education, that aims to develop the quality of the society in maintaining and practice the teachings of Islam through the al-Qur'an.
- c. Can be inspiring for the people and apply the values of this studies in the daily activities.
- d. The result of the research can be used as the documentation for the community of ODOJ Cilacap.
- e. For the researcher can be improve the knowledge, knowing about civilizing people to love al-Qur'an in the community of ODOJ Cilacap, and get the experiences of this studies.

E. Literature Review

A literature review research is relevant theories with the problem that will be researched. It will be the basic thinking in the research arranging. The researcher also applies more relevant theories. Then the researcher see some differences among the previous research.

One of the books that relate to love al-Qur'an written by Syeikh Abdul Qadir Isa, *Cetak Biru Tasawuf: Spiritual Ideal Dalam Islam* (Ciputat: Ciputat Press, 2007), the contents of this book are about the signs of love, how to loving God and His Messengers, how to loving al-Quran, the characteristics

and main objectives of al-Qur'an, interacting with the al-Qur'an memorization, reading and listening, interact with the al-Qur'an through understanding and interpretation, and interacting with the al-Qur'an by respect and glorify, practice, socialized, get to know the meaning and maintained. It is very supportive discussion civilizing to love al-Qur'an in completing the writing of the study of theory in this thesis.

The book of love to al-Quran in society was also written by Said Agil Husin Al-Munawar, *Al-Qur'an Membangun Tradisi Kesalehan Hakiki*, (Ciputat: PT. Ciputat Press, 2005). The contents of this book about how to build the Qur'anic generation in society, the characteristics of Qur'anic generation and the efforts to developing spiritual values.

In addition those books there are also scientific papers, in particular thesis is concerned with this thesis, including the thesis by Kurniman Sidiq and Mohammad 'Ulyan.

1. Thesis Kurniman Sidiq (2015), Faculty of Education and Teacher Training IAIN Purwokerto entitled "*Pendidikan Karakter Melalui Pembiasaan Tadarus Al-Qur'an di SMP Muhammadiyah Sumbang*", explain that through habituation of tadarus the al-Qur'an can be establish values the student's character. The driving factor of the successful establishment of these values is the support of the environment, the soul of religion, positive attitude of students, and have good cooperation between teacher and students, while the inhibiting factor is the spirit tadarus of students who are still lacking, and the lack awareness from

sincere heart of the students are still depending on the rules reading (tadarus) al-Qur'an in the school.

2. Thesis Mohammad 'Ulyan (2015), Faculty of Education and Teacher Training IAIN Purwokerto, entitled "*Implementasi Budaya Religius di Mts Ma'arif NU 4 Kecamatan Kemranjen Kabupaten Banyumas*" explain that the indicators in the religious character that is familiar and fluent movement of prayer, readings prayer, and compatibility readings and movement, pray after prayer, as well as the daily prayers Muslims, orderly and prayed obligation and praying sunnah rawatib, giving alms, following the big event of Islam, say hello, say the sentence toiybah, start and give the lesson with praying and reading the Quran after prayers. The driving factor of the success of the religious culture is the support of the environment, the religious spirit, positive attitude of students, and good cooperation between teachers, parents, and siswa. While inhibiting factor is the spirit of learning students are still lacking, inadequate facilities, lack of manpower educators, and the heterogeneity of the students.

F. Theoretical Framework

1. Developing To Love Al-Qur'an In Society
 - a. Definition of love

According to Jalaludin Rumi, love is a spirit to united the universe, love is the medician of all weakness, and it is the power to actuate the

universe.¹⁸ Kahlil Gibran said love as water springs that always drain the freshness to the people who feel thirsty.¹⁹

b. The basic of love

- 1) Accept what their own existence and appreciate the existence of a couple
- 2) Have a good commitment in a relationship
- 3) To communicate well
- 4) Make realistic expectations
- 5) Have to ability to deal with conflict effectively²⁰

c. Motives of Love

- 1) The first sight
- 2) The love causes begining from the habbit
- 3) The Status of Social dan Economy
- 4) Achievement
- 5) Matchmaker
- 6) Media
- 7) Religious beliefs

d. Signs of Love

Syeikh Abdul Qadir Isa has explained in his book *Cetak Biru Tasawuf: Spiritualitas Ideal dalam Islam*, about the signs of love, are:

- 1) Miss to meet who loved

¹⁸ Querida Chusnia Devi, *Untaian Mutiara Cinta Paling Romantis*, (Bantul: SyuraMedia, 2011), p. 40.

¹⁹ Querida Chusnia Devi, *Untaian Mutiara....*, p. 50.

²⁰ Croock Brauer, *Quantum Love Between Eros and Libido: Mengupas Dari A-Znya Cinta*, (Jakarta: Baca!, 2005), p. 23.

- 2) What which loved by someone who loving has influence to him as bodily or psychic. So he will be obeying dan always to be close with who beloved.
- 3) Many remember a loved one, talk about it and call her name.
- 4) Obey to the command of loved and ones and putting out of self-interest.
- 5) Feel sad if do not with beloved and comfort also be happiness when together
- 6) Pay attention to the words of a loved and listen it
- 7) Made a martyr of beloved to get willing from him
- 8) Loving what is beloved
- 9) Restrain from something who can obstructive to beloved
- 10) Keep the beloved with all the heart²¹

e. The impact of Love

Along the journey of love will be suffering consequences, are:

- 1) Always remember, calling, talking about his beloved
- 2) Decide everything for the beloved
- 3) Not leave the place and forget about everything other than Him

From the opinions of a relationship can run well above it can be concluded that in undergoing a journey of love should be mutual

²¹ Syeikh Abdul Qadir Isa, *Cetak Biru Tasawuf; Spiritualitas Ideal dalam Islam*, (Ciputat: Ciputat Press, 2007), p. 263-266.

respect and mutual understanding between the couple to be able to maintain a harmonious relationship.²²

f. The Way to Love God and His Messengers:

According to Sheikh Abdul Qadir Isa, in his book *Cetak Biru Tasawuf: Spiritualitas Ideal dalam Islam* explained about:

- 1) Reading al-Qur'an and understanding the meaning from the verses
- 2) Close with God by doing the worship of *sunnah* after the worship of *fardhu* has fulfilled. It can make a person achieve degrees beloved servant after he loved.
- 3) Doing *dzikir* to God by oral, heart, and action
- 4) The priority to love to God is biggest than love to theirselves. Trying to surrender theirselves just for God although is difficult
- 5) Sensibility to gazing at His Names (*asmaul husna*) and His characteristics to understanding its meaning then tried to be include the knowledge. Who understand about God so will love to Him
- 6) Shows the witnesseth for His goodness, blessed that has given for bodily or psychic
- 7) Generous nature a servant's heart before God with humiliating knelt down and humble.
- 8) Be alone, means when pray especially before the dawn, reading His verses sincerely, then in the last is istigfar.

²² Asfari MS dan Otto Sukatno CR., *Mahabbah Cinta...*, p. 59.

9) Trying to be people who love to God sincerely, take the essence of what they are saying as it took a good juice. One of ethics with them it was not until we talk in front of them but has benefits for us and for others.

10) Keep away from all of thing that can be obstructive our heart to God²³

11) Balancing the love of the world and hereafter

g. Love al-Qur'an as the Holy Book of God

One form of love to God is by love to al-Qur'an. How to love the Qur'an, are : (1) to respect and glorify (2) reading (3) get to know the meaning (4) practiced (5) socialized, and (6) maintained.²⁴

h. Build The Quranic Generation In Society

(1) They were doing good in their life, both to itself, on society and the natural surroundings in accordance with what is desired by God.

(2) They were doing good in their life, both to itself, on society and the natural surroundings in accordance with what is desired by God.

(3) Having a noble character based on Islamic values and civilized norms applicable law. With a noble character they have has, they will be able to filter the incoming culture through the medium of communication and advanced information.

(4) They have mastered the science and technology who needed for the prosperity, the progress of civilization as well as the resilience and

²³ Syeikh Abdul Qadir Isa, *Cetak Biru Tasawuf...*, p. 262-263.

²⁴ <http://kaltim.kemenag.go.id>, diakses pada 9 Juni 2016

competitiveness of the nation that are needed to encourage sustainable development.

- (5) They have a physical and spiritual that enables them to think and act freely and perfect in everyday life in order to improve their living standards.
- (6) Having a steady personality and self which can develop themselves and society and can meet the nasioanal needs.
- (7) They have responsibility and nationality.

The effort to developing spiritual values should not only withstand the negative effects of modernization, but also can influence and provide direction for the formation of the level of people's lives in a creative, dynamic, and religious. Thoses eforts are:

- (1) Develop an attitude of anticipation as the implementation of the principle of *al-muhafazah 'alaal-qadim al-shalih wa-akhzu bi al-jadid al-ishlah* (maintaining a good long while, and take a new that better than before). This principle encourages us to remain open to new values are positive that does not conflict with the teachings of Islam, but retaining the old values are good. Actually to face the modernization and technological development required is a creative attitude and selective.
- (2) Create the creative attitude as the principle of *iqamat al-maslahah* (build the prosperity). This principle encourages to actively look for

alternatives and produce products that can build the welfare of the people.

(3) Combines amali between the values practiced and understanding of those values. The values of sociologically have influence to shaping your own self, then the values that are thought will provide motivation and steadiness in practice these values and provide answers to the demands of the global era.²⁵

2. The Community of Readers and Learners Al-Qur'an

- a. *Taman Pendidikan Al-Qur'an (TPQ)*
- b. The Community of "GEMMAR Mengaji" (*Gerakan Masyarakat Maghrib Mengaji*)
- c. *Jam'iyah Yasin and Tahlil*
- d. *Rumah Qur'an Indonesia*

G. Structure of the Study

In order to make this thesis easily understood by the readers, the researcher tries to describe the structure of the study in this thesis as follow:

Page formalities consist of: cover page, statement of originally, legislation, advisor official memorandum, motto, dedication, acknowledgement, abstract, table of content, list of table, and list of appendix.

²⁵ Said Agil Husin Al Munawar, *Al-Qur'an Membangun Tradisi...*, p. 387-388.

CHAPTER I, contains an introduction that includes background of the problem, the operational definition, problem statement, objectives and significance of the research, literature review, theoretical framework, and structure of the study.

CHAPTER II, contains about the theory of this research about the developing to love al-Qur'an in society, its explain about definition of love, basic of love, motives of love, signs of love, the impact of love, the way to love God and His Messengers, love al-Qur'an as the holy book of God and build the qur'anic generation in society. The community of readers and learners of al-Qur'an are *Jam'iyah Yasin* and *Tahlil*, the community of "GEMMAR Mengaji", *TPQ*, and *Rumah Qur'an*.

CHAPTER III, contains research methods, including the type of research, location of research, object of research, subject of research, technique of collecting data, and technique of analyzing data.

CHAPTER IV, contains about civilizing people to love al-Qur'an in the community of "One day One Juz (ODOJ)" Cilacap that include the data display, data anlysis, and supproting and obstacle factors.

CHAPTER V, contains conclusions, suggestions, and closing remarks.

While at the end is the bibliography, appendices, and curriculum vitae.

CHAPTER V

CLOSING

A. Conclusion

Based on analysis about civilizing people to love al-Qur'an in the community of ODOJ Cilacap, this program has goal to invite to the society for reading and learning al-Qur'an to be habit in every day. Then make some positive programs to love with al-Qur'an and progress of worship to God. Not just good in religious is that relation with God (*hablumminallah*) but also balance with people in society (*hablumminannas*).

The characteristics of the community of ODOJ Cilacap are the community read al-Qur'an a Juz everyday, use the technology for report their reading that have been finished, give to advise, give to motivation, teach Islamic knowledge by online group. Every agenda begun with read al-Qur'an together and give almsgiving (*infaq*). Have the program that creative and inspiring to the people, and neutral organization.

They are many program that support to love al-Qur'an in the community such as read one day one Juz, Pengantin (Pengajian Rutin), *Ngaji On The Street* (NGAOS), Sembako, ODOJ goes to School, *Tabligh Akbar*, *OMQ*, *ODOJ Rihlah*, ODOJ Care, and Bulletin.

The educational model of civilizing people to love al-Qur'an in the community of ODOJ Cilacap by give advise, give motivation, modeling, controlling, and habituate learning. This community educate the people by advise and give motivation and controlling in online or social media.

Modelling by the activities of programs, and it all to be habit to do in daily life of community. All the programs are held by manager with ordered by the community of ODOJ Cilacap in civilizing to love al-Qur'an that creative, active, and inspiring program to learn al-Qur'an. They are have big spirit to educate the community to learning al-Qur'an, so they get many advantages after follow this learning.

So, it is the new system in the learning of al-Qur'an in the era digital for optimalize the technology science for give the motivation to society have the spirit of religious and social that covered by the community of ODOJ Cilacap.

B. Suggestions

From this research, there are some suggestion:

1. The Manager

The researcher hopes, the manager can keep the commitment, struggle and spirit to cavilizing to love al-Quran, because as Muslim have the obligation to do rightness (*fastabiqul khairat*). The manager also can develop the program and learning to love al-Qur'an that more variety so the people more interest to follow the community.

2. The Member

The researcher hopes to the member to active and and have high spirit to love al-Qur'an.

3. The Volunteer

The researcher hopes to the volunteer to keep the spirit to help all of program that ODOJ Cilacap although not include the manager, but you are the generation of quranic society in the community of ODOJ Cilacap.

4. IAIN Purwokerto

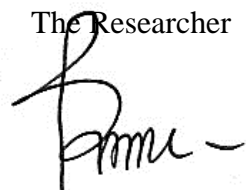
IAIN Purwokerto as one of educational religion institutuion is expected to have good habbit to love al-Qur'an as the foundation of Muslim.

C. Closing

All prise to Allah SWT who has give blessing and mercies co the researcher can finished this thesis. The researcher realize that there are weakness in this writing, but she hopes this writing can useful and add knowledge for readers. The researcher also hopes with this thesis, it can make the people to love al-Quran, because who read and learn of al-Quran they will get love from God. Thank you very much for all sides whose support and help in arranging of this thesis. May their goodness can get response from Allah.

IAIN PURWOKER'

The Researcher



Siti Nurbaiti Ikhsan

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